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UNITED EVANGELICAL ACTION

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Voice of Evangelical Christianity in America

On May 9 Hundreds of Thousands of Churches and Sunday Schools Will Unite in Observing "Mother's Day."

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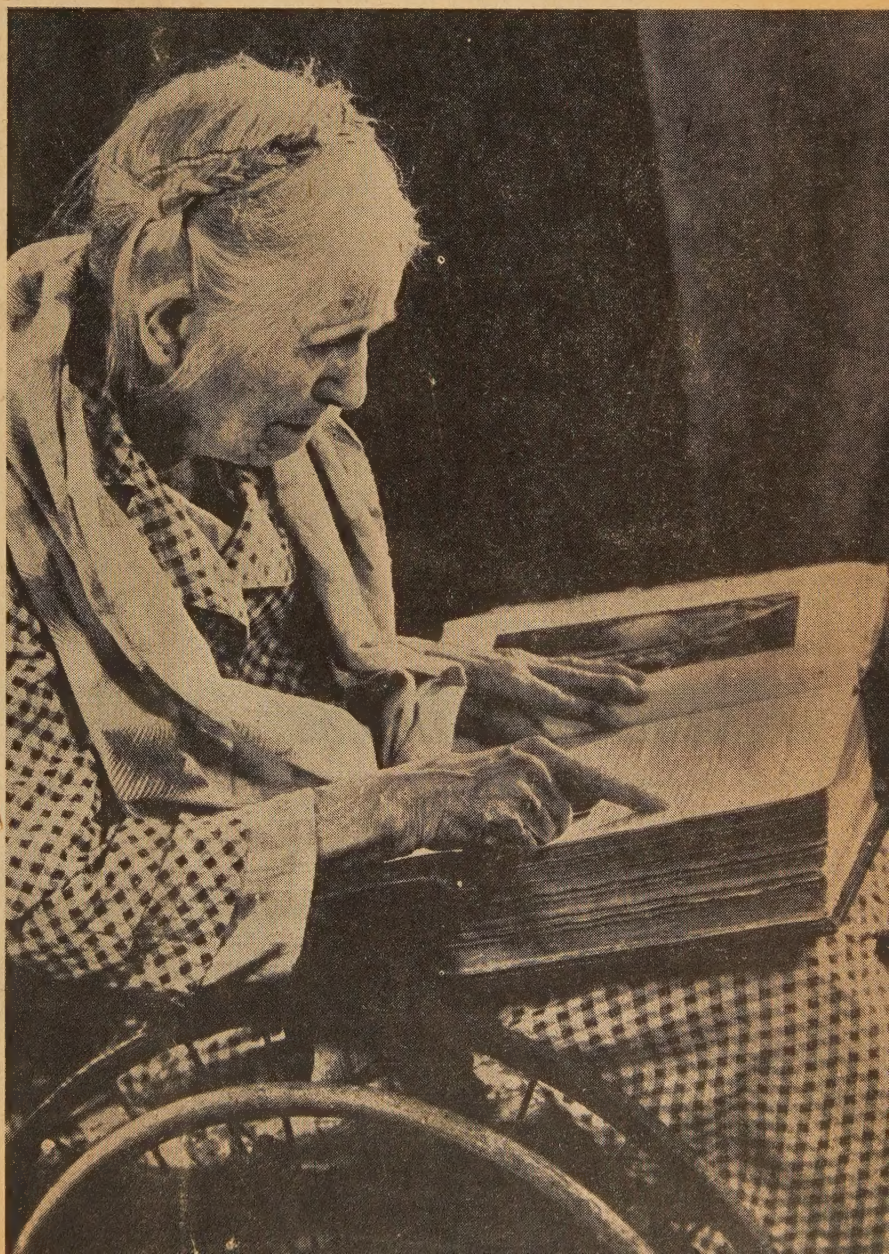

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Readers Say—

Religion in Our Culture

To the Editor:

I have just read with deep interest your editorial entitled, "The Supreme Court Speaks" (UEA, April 1). I note the clarity with which you indicate the findings of the Court. While I think you have overemphasized some of the implications and expressed more fear than is justified, I hail with approval your protest against any tendency to turn the public schools over to "atheists, free thinkers, agnostics", etc. That in my judgement would be exceedingly bad and there is little warrant for it in the Supreme Court decision. The loudest outcry we can make against any such possible tendency should be made.

I am especially pleased with your effort to challenge all Christian Americans to an adequate program of religious instruction to supply the needed proportion of religion in our culture. I hope you will approve our effort, both of the Baptist Committee and of the new Protestants and Other Americans United for Separation of Church and State, to induce educators and church leaders to study with a view to developing a plan which would stimulate the utmost the home and the church programs, and develop anything supplemental consistent with the Constitution—whatever may be desirable in the public schools. Let me beseech you to give your best thought to this endeavor and to share with us the results of your investigations.

J. M. Dawson

Washington, D. C.

World Council a Super-Church?

To the Editor:

In view of recent assertions to the effect that the World Council of Churches is a "super-Church" it is important to make it quite clear just what this new ecumenical relationship between the Churches means and does not mean. Precisely because it is a new and unprecedented relationship it is easily misunderstood.

The Constitution on the basis of which the Assembly is convened states explicitly that the Council is to serve the Churches and not to control them. And it forbids the Council's organ definitely to act for the Churches unless it receives a specific mandate from them. To spread the idea that the Council is really an attempt to establish a centralized super-Church, is therefore to present a caricature of the plan actually before us. The Council is of course concerned with *unity*. But it leaves it wholly to the Churches whether and in what manner they want to take steps toward union with each other. And the Provisional Committee has made it quite clear that it does not believe in a centralized type of church-unity in which the Churches would lose their spiritual identity and their autonomy.

It ought not to be necessary to say these rather obvious things. For anyone who knows the present ecumenical situation — very particularly the situation with regard to reconstruction — must realize that the attempt to force upon the Churches some sort of external control is bound to fail miserably — not only now but also in the future. The whole *raison d'etre* of the Council is to provide for the Churches a fellowship in which they remain wholly free in relation to each other but in which they learn together how to render more perfect obedience to their common Lord.

All Churches in the membership of the Council cherish their spiritual and ecclesiastical autonomy and it would be naive indeed to try to bring them under the Lord Jesus Christ whom in the constitutional basis they confess to be God and Saviour. And so they want to give expression to the fact that they all belong to Him.

W. A. Visser 't Hooft

Geneva, Switzerland

[EDITOR'S NOTE: We do not recall having made the statement that "the WCC *is* a super-church." We have

(Continued on page 22)

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United Evangelical Action

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THE FOREIGN MISSIONARY IN A CHANGING WORLD

A. C. SNEAD *

AS the Church of Jesus Christ faces the changing conditions of the post-war world in their relation to the missionary enterprise, it is very important that the missionaries who labor in the fields, and the churches at home who send them out and support them, should in true humility consider anew the relationships in daily life of the missionary with the people among whom he labors and with whom he lives. Our missionary policies, as well as our missionary personnel, need to be chosen with due regard to their manward—as well as Godward—aspects.

The messenger of Christ who goes to other lands, in obedience to his Lord's command, has a two-fold responsibility which is both vital and fundamental: (1) He is to take Christ to men; (2) He is to lead men to Christ.

Our Lord Jesus Christ wants to be revealed to men and women everywhere in the earth in the beauty of His holiness, in the tenderness of His love, in the marvels of His grace and in the panoply of His power. He is a living Saviour and His salvation is life. Hence, He cannot be made fully known by word of mouth or printed page alone. His life and love must be revealed in terms of life and this can be done only through His indwelling presence in the lives of us, His followers. The first responsibility of missionaries who go to the field is that they should live happy, victorious, Christian lives day by day and reveal the indwelling Christ in every aspect and attitude of their daily lives.

The first great missionary, and for all times, the greatest missionary — our Lord Jesus — came from the Father's throne in the highest heaven and from the Father's heart to a sin-cursed earth at a time and in a geographical location where nationalism was rampant. I refer to Jewish as well as to Roman nationalism. Yet the Son of God, the Perfect Man, did not begin His earthly ministry in full measure until the Spirit of God came upon Him and abode. The meaning and power of this anointing and abiding is declared in Isaiah 11:2-4, where we are told, "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

The effect of this anointing of the Holy Spirit on our Lord Jesus is shown in the wisdom of His dealing with men who sought to entangle Him by His words. He recognized Roman authority by His reply to a question regarding taxes: "Render to Caesar the things that are Caesar's and to God the things that are God's." Yet herein He also approved the Jewish attitude, when rightly held, of the supreme sovereignty of God and His claim upon men.

Moros Reading the Bible

We too are facing extreme national and racial upsurgings, and the messenger of Christ must needs be filled with the Spirit of God and confront and carry on his task with an understanding heart and an overflowing love.

We in the missionary enterprise must be free from any sense of racial superiority or national pride as we go to people of other races and strong tribal or national aspirations. In saying this, I do not mean that Americans should not be true to America—they should be. Canadians should be true to Canada, Scandinavians to their country, and the British to Britain. True loyalty of a citizen or of a subject to his own nation and government is not inconsistent with the right attitude to the people and governments of other lands, where the tide of nationalism may be greatly increasing. But far deeper and more potent must be our realization that we are citizens and ambassadors of a heavenly kingdom and our loyalty to God, who "so loved the world that He gave His only begotten Son that *whosoever* believeth in Him should not perish but have everlasting life." We must have a deep loyalty to Christ Jesus, the Head of the Church, who loved the Church and gave Himself for it, that He might build it of the redeemed from every nation and kindred and tongue and people in the earth and present it to Himself a glorious Church.

We must go to the mission field, not as Americans or Canadians, or those of any other land, but as rep-

* Dr. Snead is head of the missionary organization of the Christian and Missionary Alliance and an outstanding leader in the work of the Evangelical Foreign Missions Association.

resenting the Lord Jesus Christ. We are to go, not to demand that those of Africa or the East should take our western civilization, but rather that we may present to them the living Christ, who Himself was born in Asia and became the Saviour of all men. Remember, when we go to other lands as missionaries, we are the "foreigners," not they.

As a young man in India I went one day to take the remittance for the Mission monthly allowances and station accounts to the post office for mailing. The Brahman postmaster said to me, "Why do you send missionaries out here? Why do your people come here to teach us a better way of life, and then send back post cards about our people to make us ashamed? Why do you thus put us to shame?" He was referring to post cards that some missionaries mail back home, giving pictures of women taking lice from the heads of their children, and other cards that belittle the people of India. I looked him in the eye and said, "Have you ever seen my name signed to any of those post cards?" He replied, "No, sir, I have not." I told him that when I decided to come to India in response to the call of God, I determined that I would never look upon any man as a "foreigner," but I would realize that all were created in the image of God and were potentially my brothers and sisters in the family of the redeemed. I determined that when I came home on furlough, or wrote people in the homeland, I would not seek to interest them in the work by belittling the people to whom I ministered, nor would I seek to stir up their missionary interest by relating tales, however true they might be, which would offend or put to shame the people about whom they were told, if they themselves listened to them.

I feel that this is more and more important. The missionary must look upon the people to whom he ministers as they will become through the grace of God rather than merely as they are because of the curse of sin in its degrading power. This can be done only as we are constrained by the love of Christ and sustained by faith and hope.

Not only should our attitude toward the people be right, but also toward their customs and their their country. Let me give a simple illustration. During my visit to our mission field in French West Africa two years ago, one of the fine young missionaries who had recently come to the field spoke of the backwardness of the country and the ways of the people and their manner of living, which in many things did not compare favorably with his home community. "Why," he said, "they do not have any straight telegraph poles over here! They are all crooked." I reminded him that as I had travelled through the field I had not seen tall, straight trees, like our own hemlocks or oaks or towering redwoods, neither were there the well-built rectangular buildings with their square lines (except of course in the largest cities). The trees in his part of Africa were small and ofttimes crooked. The roads were not straight and not well-paved, but rather simple country roads. Our straight telephone poles would have been out of place whereas their crooked poles blended beautifully with the landscape, and the message sent along the wires which those poles upheld was as well transmitted as though the poles had been straight and tall.

Yes, nationalism is a very important matter for our consideration, but we can only properly meet the problems which the nationalism in our mission fields presents, as we solve the problem of our own lives and conduct, so often too greatly influenced and molded by our own national and racial pride and prejudice.

What do we mean by nationalism? Russia, for example, is seeking to influence the nations of the earth, both great and small, by the infiltration of Communism, by seeking to warp the minds and aspirations of the people who long for improved standards of living and for independence among the nations. Yet, these desires and aspirations, when warped by Communism, are not true nationalism. Shall we not think of nationalism as the expression of the attitudes and actions of a people, like the Chinese, the Indonesians, or the Indians of India, the Annamese or Vietnamese of French Indo-China, and others, who desire to assert their place in the community of nations and among the people of the earth. We must recognize that nationalism rising among the colonial peoples of earth will often be manifest in revolution or insurrection with its attendant strife and suffering. Our forefathers in America threw off the yoke of Britain by revolution and war less than 200 years ago. The Annamese (now called Vietnamese) and other peoples of French Indo-China long to be free from the mastery of France. The Javanese and other peoples of Indonesia are striving for independence and are seeking to throw off the Dutch colonial yoke.

During the war French Indo-China was under the control of the Japanese whose armies occupied the land; but the losses and hardships, the suffering and heartaches of the people, and especially of the evangelical churches in our Alliance work in Tonkin, Annam and Cochin China, have been far greater since the Japanese left at the close of the war than during the Japanese occupation. More pastors and church members have been killed, many of them brutally murdered either by the French or the Vietnamese revolutionists, more churches and mission properties have been destroyed, than under Japanese domination. Millions of people are in poverty and near starvation. Hundreds of thousands have died of starvation in this struggle between the Vietnamese and the French. In order to carry on missionary work at all, the missionary must be very careful in any expression concerning either the French government in its control of the people, or the Viet Minh which is striving for independence. This is perhaps the most extreme situation in the world today, but it sets forth the problem which is being faced in many lands.

One of the results of rising nationalism in Africa, Asia and the Islands is that the Christians in the churches are seeking a larger control, not only of church activities and finances, which they should properly have, but also of mission activities and funds. Recently some Indians, holding a round table discussion, said, "Let's send the missionaries away and let their money come to us." They thought the same amount of money would be sent out by the churches for the work in India, including the missionaries' salaries, as is now being sent while the missionaries are in the field. One of these Indians said, "Then we can fix the salaries that the pastors are receiving, and we can send our children to the universities as some of the missionaries are now doing." Do not let us blame them too much. They have been watching us for a long time.

(Continued on page 6)

PROTESTANT REFORMATION STIRRING ALL ITALY

ANTHONY CALIANDRO

SOME years ago, in 1934, while travelling in Italy bent on a study of the paintings of Guido Reni, I was directed to the Church of San Domenico in Bologna. There a cultured Dominican friar showed me Reni's frescoes. As we were contemplating the "Glory of St. Domenic," I observed that the friar made no mention of the rosary, which, in fact, was the chief attraction of this masterpiece, and that the tenor of his remarks was evangelical in one instance after another. When I asked him if he were not more of a disciple of Savonarola—who had been trained in the same convent—than of St. Domenic, he replied that he wished all the friars could be disciples of the great Florentine reformer.

Thereupon we forgot the paintings and engaged in a long conversation on the moral condition of the Roman Church and its clergy and the need of a reformation. When I asked him if there was a possibility of a reform *within* the church, he firmly said, "No," and added that if anyone dared to attempt a reform, he would meet the fate of Savonarola. We were alone in the great Church of San Domenico, and as the friar concluded his tirade against the ecclesiastical system of his church, he emphatically declared: "If we in Italy had the freedom which you enjoy in America and if we had your factories, 25,000 of us would leave the church of the pope tomorrow!"

In my experience with Roman Catholic priests, this friar's revelation of the demoralized condition of the clergy and of the suppressed desire of so many of them to leave the Church has been verified many times. Since that day in Bologna, my interest has been very great in the plight of those priests who find themselves in conflict with its doctrines and practices.

When sometime ago American newspapers published the news of the excommunication of a Florentine priest, I communicated with him at once, and from that correspondence stemmed the beginning of a movement which has resulted in the formation of "The Ex-Priests' Association of Italy."

The city of Florence, which Lord Byron called the "Cradle of Civilization," because of the many liberal movements begun there, was chosen as the meeting place of the first Congress of ex-priests. We met secretly during the last week of July, 1947 and there, in the shadow of Savonarola and of Galilee, laid the foundation for the spiritual rebirth of Italy. *The long-delayed religious Reformation of Italy is now in the making.*

From early morning until late at night the gathering, in examining the spiritual condition of the country, assumed the aspect of a council of prophets and seers zealously praying for divine guidance in the great task of remaking Italy. We beheld a great people, frustrated, in misery, defeated in a war, the causes of which were laid at the feet of the religious as well as the political leaders of the country. Both ex-priests and priests (there was present a surprisingly large number of the latter), were firm in their conviction that there is little or no hope for the rebirth of the nation so long as the Roman Catholic Church continues to dominate the religious, social, and economic life of the Italian people as it has for so many centuries. This totalitarian policy of the Vatican superstate, it was pointed out at the meeting, was recently reaffirmed by Pius X: "It is our strict duty to direct all men, without exception, in private life, in the social order and in the political order." . . . *How* to free the masses of the people from the tyrannical grip of the hierarchy of the Roman Catholic Church, and *how* to redeem them spiritually from their present demoralized condition, was the twofold problem discussed by the delegates.

Various suggestions of a philosophical, educational, and ethical nature for bringing about the spiritual rebirth of Italy were presented, but the keynote of the meeting was struck when I brought out the contrast between the humanism of Erasmus and the spiritual revolution of Martin Luther. The contributions of these two leaders to western culture were fully examined, and the group came to the conclusion that what the Italians of today need is not a new humanistic revival, but a *Spiritual Renaissance.*

They need the freedom long denied them; a freedom they must win, if need be, by struggle. They need a Bill of Rights and they must earn it. Italy must experience a *religious reformation,* like the great Protestant Reformation of the sixteenth century; a *new liberation* must be carried out once more against a corrupt, mediaeval church. This, the religious leaders, meeting

NAE ON THE AIR

The National Association of Evangelicals will again be on the national radio networks this spring and summer. Dr. Theodore H. Elsner, chairman of the NAE Commission on Radio, announces the following schedule:

On the MUTUAL network Friday June 4 and 11.

On the ABC network Saturdays June 5 to August 28.

Evangelicals throughout the land are asked to contact their radio stations belonging to these chains asking when the program will be aired locally. If not scheduled, evangelicals should take united action to secure time.

Further announcements will appear later.

at this Congress in Florence, saw clearly. They were thoroughly convinced that the salvation of the Italians depends upon just such a great spiritual renaissance as took place in the days of Luther and Calvin. The conviction was general that for the regeneration of Italy, *a return to evangelical Christianity is imperative.*

The Italians must be led to rediscover the essential truths of New Testament Christianity, which Romanism has long obscured. The Church of Rome, in taking over rites and practices, idols and feasts, robes and vestments, bells, candles, incense and other paraphernalia from paganism, has appealed to the senses, but starved the soul. To combat this deplorable condition, the delegates at the meeting saw no alternative but to call for *A New Protestant Reformation* to sweep away man-made dogmas, superstitions, and traditions — this time in their very birthplace — Italy. They realized, as did Paul in his search for God, that once more men must go beyond the creeds and beyond the church as an institution to the Christian message of salvation, to God's Word to men in Christ and to the faith and life this Word created.

The great need of twentieth-century Italians is to return to the heart of Christianity. To this end they must denounce infallible creeds, infallible general councils, the infallibility of the pope and earnestly search the Scriptures for that Gospel which is "the power of God unto salvation to everyone that believeth" in this century as in the first. They must break away from the sacerdotal system of priestly mediation and be brought to the knowledge of the priesthood of all believers and they must be made to see that this personal relationship in religion not only reaches up to God, but also out to men; that Christianity is fellowship-creating and that the supreme human fellowship is that of faith and love in the church which Christ is continually creating by His Spirit.

Finally, this twentieth century reformation must lead the Italian Catholics, as the sixteenth-century Reformation led their Nordic brethren, to the Only Mediator, to Him who is the Way, the Truth, the Life, and through whom—and *not* through the church—God can be truly known.

The Foreign Missionary

(Continued from page 4)

Recently a missionary wrote me from a field in Africa where the wages of workmen have been very small and the standards of living very poor. Now the government has insisted that workmen's wages be practically doubled. The letter stated the problem which this action brought to the Mission, doubling the cost of workmen on the mission stations and teachers in the mission schools and stated that some of the work would have to be discontinued, unless the budget could be increased. While we may regret the hindrance that such an increase in wages might cause to the work of the Mission and to keeping within the budget, yet we must recognize and rejoice in the fact that all over the world more interest is being shown in the common man. We should be glad for any step that helps to raise the standard of living for the laboring man and his family. Apart from the treachery of Communism and the greed and selfishness of commercialism, the rising tide of nationalism in the less favored areas of the world, so far as civilization and comfort are concerned, is not something to be condemned but rather to be encouraged in its proper outreach.

Unfortunately what we might call true nationalism is hardly to be found in any part of the world. Let us look at some of the nations.

China demanded and rightly obtained an end of extra-territoriality and a recognition of her rightful sovereignty, but China is greatly harassed by the increase of Communism and hindered in combatting it because of prevalent corruption in government and business. Although the Chinese resent the presence of missionaries who show the feeling of national or racial superiority, yet both the common people and the educated class, and especially the students in the schools, colleges and universities, are eager to know the Word of God and the Christ whom the Word declares. Those who go to live and minister, humbly and yet boldly, in the love of God and in the Spirit of Christ, find opportunities for fruitful ministry there greater than ever before.

Siam has taken on new dignity and has asserted her true independence without any present hindrance to Gospel ministry or the work of the Mission and the Church in its manifold ministries. I believe the same will be true in Burma.

In Indonesia and in Indo-China the situation is more complicated because of the determined attitude of the Dutch and the French to retain a large measure of control, the earnest efforts of the people to secure independence, and the machinations of the Communists to gain the upper hand. Yet both the governments in power and the people in their striving are, in most instances, declaring and showing their willingness for the continued and increased work of the Mission and the Church. Missionaries who are true ambassadors for Christ can be loyal to the government in power, and yet true to the people among whom they serve.

India's problem is perhaps more complex than any other. While the strife between the Hindus and the Moslems has not seriously hindered missionary service throughout the land, yet the Moslem government is not likely to look with approval upon extensive soul-winning ministry among its people. There are many indications that the Hindu government will grant a good measure of liberty for Christian ministry, so long as the more liberal elements are in the majority. We rejoice that missionary service continues, with few added restrictions, both in Hindustan and Pakistan.

In Berar and the Central Provinces a law has been passed, but not yet promulgated—thank God, which would forbid any man to change his religion without permission of the magistrate of his community. But even if this law should be made effective, the power of God through the Gospel in the hearts and lives of men can make the new converts bold in declaring their allegiance to Christ.

In Africa there is a moving of the Spirit of God in many tribes, including some to whom the message has just been given in recent months. It would seem evident that the cause of foreign missions and the work of the Church can be furthered in much of Africa, despite nationalism. Indeed the greatest hindrance to the spread of the Gospel and the work of the true missionary is the bigoted opposition of Roman Catholics and Mohammedans.

In my very limited knowledge and understanding of world-wide missionary work, I believe that nationalism, rightly understood, is

not an insurmountable difficulty to successful missionary work. We must, however, recognize the onrush of events and the clash of great opposing forces, not only in the earth, but in the universe. God is calling the Church to renewed efforts, to greater loyalty and love, sacrifice and devotion, to more faithful witness and more effective labors.

On the other hand, Satan is marshalling his forces in the heavenlies and on the earth for the last great struggle of the age against the forces of Christ and His Church. We believe the enmity of Satan against the preaching of the Gospel and the upbuilding of the Church in all the lands of earth, and among all its tribes, will be increasingly revealed in the attitude of Communism, Roman Catholicism, Mohammedanism, and I am sorry to say that to this we must needs add, Zionism as now promoted by decadent Jewry. A report from *World Dominion* is quoted as saying, concerning the situation in Palestine: "There are Hebrew Christians whose fate is pitiable; they hardly dare to be mentioned, such is the hatred of their Zionist brethren. A Christian Jew may not be admitted to Palestine on a Jewish immigration quota. Jews who are atheists or Communists, or who reject the fundamentals of Judaism, are freely admitted as Jews. The Jewish Agency has ruled that Judaism is a purely racial concept, with one exception—no Christian, whatever his ancestry, may belong to the Jewish race."

An editorial in *The Evangelical Christian* says: "The Jew of Palestine knows no tolerance for the Christian of his own race, however much he may talk about religious freedom and liberty of conscience in New York or Toronto . . . In the day of trouble that is looming up, the Hebrew Christians of Palestine may find more friends amongst the followers of the false prophet (Mohammed) than amongst the Communistic, atheistic Zionists who seek to build up Zion with blood and Jerusalem with iniquity."

Whatever measure of truth there may be in these opinions (and I fear they are quite accurate), it is nevertheless true that at the present hour in Jerusalem many Jews are opening their hearts to the message of Christ, and their sufferings are moving them to listen concerning the Lamb of God who suffered for them.

We are living in crucial days. The enemies of Christ increase in their boldness and arrogance, their subtlety and deceit. The tribes and peoples of earth are seeking to climb out of their abyss of ignorance and superstition, of poverty and oppression. Amid all the conflicts of the present hour, the call of Christ comes with clarion voice, "Go ye and disciple all nations . . . and Lo, I am with you all the days, even unto the ends of the age." He who defeated Satan and conquered death through His death on the Cross and His resurrection from the dead; He who ascended far above the heavens that He might fill all things; He who waits until His enemies will be made the footstool of His feet, and who is coming again to reign in righteousness and truth over the whole earth; He is able to give wisdom and love and skill and power to His obedient servants that we may finish the task and be instruments in the hands of the Holy Spirit to gather out of the tribes and peoples of earth a people for His name. Hallelujah!

Now let us talk a little about the human side of our missionary ministry—the practical aspects of our work. We are building a Church, not building up a Mission. The sooner that Church can take responsibility, not only for its own support and government, but for witness in the community and the surrounding area, the greater the measure of our success.

Missionaries need furloughs and vacation seasons in the midst of their work. They need places where they can retire when their bodies are worn because of life-time service. The native pastors have similar needs, though on a different scale. We want our children to have good opportunities for schools and proper cultural privileges. The Christian parents in the tribes and peoples where missionaries labor will come to have similar desires, and rightly so, according to their own ways of life.

I believe in taking the utmost care of the missionary and his family, but the day has come when we ought to watch very carefully the kind of buildings we put up and the kind of compounds we arrange. They can be comfortable and healthful dwelling places for the missionaries, without being too great a contrast to that which the churches can provide for the pastors and their families. Differences there will be because of mode of living and the requirements this brings, but no difference should be because one is from America and of white skin, and the other in Asia or Africa and of darker hue.

We must concentrate more and more on giving the people the Word of God in their own language and teaching them the Word so that they in turn can teach others. We

AUSTRALIANS WELCOME APPELMAN AT MELBOURNE

Dr. Hyman L. Appelman, world-famed evangelist, snapped with a delegation of Australian churchmen who welcomed him for a series of evangelistic campaigns in "the land of the Southern Cross". Great crowds are jamming the biggest auditoriums to hear the Gospel, and many souls are being saved.

NAE

National Association of Evangelicals

SERVICE DIRECTORY

National Headquarters
Dr. R. L. Decker, President. Office: 542 S. Dearborn Street, Chicago 5, Ill.

War Relief
Mr. Frank D. Lombar, Executive Director. Office: 536 W. 46th St., New York City 19.

Missions
(Evangelical Foreign Missions Association)
Rev. Clyde W. Taylor, Director. Office: 1422 F Street, N.W., Washington 4, D. C.

Transportation
(Evangelical Foreign Missions Association)
Mr. W. S. Anderson, Director
Office: 9 E. 7th St., New York City 3.

Sunday Schools
(National Sunday School Association)
Rev. C. V. Egemeier, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Radio
(National Religious Broadcasters, Inc.)
Dr. Theodore H. Elsner, President.
Office: Broad and Master Sts., Philadelphia 22, Pa.

Chaplain Counselors
Mr. Ernest L. Chase, Director.
Office: 1153 Broad St., Newark, N. J.

Youth
(Evangelical Youth)
Rev. Ralph W. Harris. President.
Address: 336 W. Pacific St., Springfield, Missouri

Higher Education
(Commission on Christian Educational Instituitons)
Dr. Enock C. Dyrness, Chairman.
Address: 808 Howard St., Wheaton, Ill.

Christian Day Schools
Mr. Mark Fakkema, Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Evangelism
(Commission on Evangelism)
Dr. H. H. Savage, Chairman. Address: First Baptist Church, Pontiac 15, Michigan.

Government Chaplaincies
Bishop Herbert T. Spence, Chairman.
Address: 3833-17th Place, N. E., Washington 18, D. C.

Regional Offices
New England—Dr. J. Elwin Wright, President. Office: 9 Park St., Boston 8, Mass.

Northwestern—Rev. William H. Nagel, Director. Office: 413 Columbia Bldg., Portland 5, Ore.

Michigan—Rev. T. B. Davis, Acting Director. Office: 820 Transportation Bldg., 131 W. Lafayette Blvd., Detroit 26, Mich.

California-Arizona—Dr. J. Theodore Zamrazil, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.

Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Greater Chicago — Rev. Harold Taylor, Director, 542 S. Dearborn Street, Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

must increase our work of translation and editing, and of publication. If we in the homeland, where many generations have had a background of Christian life and faith, need not only the Word of God but helpful devotional and expository literature, how much more do the Christians in the mission fields need such help.

Wherever Christians are, no matter what language they use to express their faith, the singing of spiritual hymns and songs is a vital factor in their worship and growth. There must be better hymnology in the mission lands so that the churches will have proper hymns to sing. Some hymns can be translated, others can be written by the missionary in the language of the people, but many must be born in the hearts of the native Christians and expressed by them. Evangelical mission groups should work together to provide the finest hymn books in the various languages.

The Christian and Missionary Alliance is again publishing Bible magazines in Chinese and Malay and reaching multitudes whom we could not otherwise reach. Hymnbooks are being published in many languages. An outstanding example is the Spanish hymnbook, *Himnos de la Vida Cristiana,* of which more than 100,000 copies have been sold in the last nine years in practically all the Spanish-speaking lands of the Americas. The sale and use of this hymnbook have been without denominational limitation, for it has reached into many Missions and churches for the exaltation of Christ and the upbuilding of the Church.

Disability help, retirement pensions, community aid—these and many other things are needed by the churches in varying degrees and for a time the Mission must help. Yet this step should always be in such a way as not to hinder the development of the indigenous church. Missionaries may soon have to leave some lands, but if so, they should leave behind not only the Word of God in the language of the people, but also hymn books, Sunday School material, and a fair range of books and other literature so necessary for the upbuilding of true spiritual life, and the strengthening of the Church, as it carries on to the end.

Peter, in his experiences concerning and with Cornelius, learned that man's national or racial prejudices must never be permitted to hinder the spread of the Gospel, nor to mar the fellowship of believers.

We as Christians and witnesses should remember at all times that our risen Lord commanded, "Go ye—and disciple *all* nations." "Go ye into *all* the world and preach the gospel to *every* creature." The new song of the redeemed should be ever real to us, "Thou wast slain, and by Thy blood didst ransom men for God, from every tribe and tongue and people and nation."

Every man, no matter how degraded or arrogant, is through John 3:16 a potential child of God, a partaker of eternal life through faith in God's Son our Saviour. Every tribe and people must provide members for the body of Christ, living stones for the building of the Church.

God the Father loved the world,
God the Son loved the Church,
God the Holy Spirit wants to shed this two-fold love abroad in our hearts. This is the true antidote to our being turned aside by Nationalism from fulfilling our missionary ministry.

* * * *

Parental Neglect

The postwar crime wave which we feared is upon us. It is mounting in intensity. It is growing in severity. It is not isolated. It is nation-wide. In fact, other countries report similar experiences.

View with me, if you will, the passing parade of crime. It presents a sordid spectacle. Out of each 1,000 marching in this endless parade, 52 have marched before to a prior arrest and 210 are under twenty-one years of age. More persons of seventeen are arrested than in any other age group. Of each 1,000 murderers, 140 are under twenty-one years of age; of every 1,000 robbers, 360 are under twenty-one; of burglars, 510; of thieves, 630; arsonists, 250; car thieves, 630; and of rapists, 320.

In the background of each lies a story of *shocking parental neglect.* Boys and girls are being deprived of the care and guidance necessary to the proper formation of their characters. Their lawlessness had its roots in every instance in broken homes, in homes where mothers and fathers, because of their neglect, misunderstanding, or irresponsibility, had failed in their primary obligation.—*J. Edgar Hoover.*

The EVANGELICAL NEWSFRONT

UEA Correspondence • RNS News Service

—UNITED ACTION—

Midland Empire Pastors Organize

BILLINGS, Mont.—Twenty-eight vangelical ministers, their wives and uests met recently at the First Evangelical United Brethren church o form the Midland Empire Evanelistic Association.

Plans are being laid for a cooperaive program in various spheres of hurch activity.

Rev. A. Furman Harris was elected resident; Rev. Andrew Roukema of Columbus Evangelical United Brethen, vice president, and Rev. Earl Goodman, secretary-treasurer.

The group decided to meet at the Vesleyan Methodist church in Billings or its next gathering when Rev. and Mrs. E. J. McIntyre will be hosts.

International Evangelical Conference in Switzerland

CHICAGO.—The International Conerence of Evangelical leaders has been et for Lausanne, Switzerland, August 0-12. This is sponsored by the National Association of Evangelicals. Attendnce of delegates from most European ountries is assured.

No formal organization is to be aunched at present, but the conference s expected to result in the selection f a continuing committee, which will rovide a means of clearing various natters of common interest to evanelicals.

—INTER - CHURCH—

"Liberals" Make Long Range Plan for Union

BOSTON, Mass.—"Liberal" elements n the Federal Council of Churches of hrist in America and the World ouncil of Churches are promoting one church for one world" with inreasing vigor.

A call has been issued for a conerence on church unity at Buck Hill alls, Pa., October 19-21. Those attendg the meeting will serve as a planing committee for a bigger meeting cheduled for 1949.

Leaders in the new movement for hurch union are "liberals" in those ommunions which responded affirmively to an invitation from the Federal Council of Churches last year to articipate in a conference "to consider e possibility of closer unity."

The Federal Council's invitation was ade on the solicitation of the ongregational Christian Churches and e International Convention of the isciples of Christ. Churches which plied affirmatively were: The Presterian Church in the U. S. A., the Evangelical and Reformed Church, the Moravian Church, the Congregational Christian Churches, the International Convention of the Disciples of Christ, and the United Presbyterian Church.

A new religious journal, *The Church Federalist*, will be published here for the express purpose of backing the scheme of Dr. E. Stanley Jones for "federal union" of Protestantism. Dr. Jones is planning a second crusade in the interests of his idea beginning September 5. Last year he visited thirty cities in thirty-four days.

Evangelicals fear these movements are but forerunners of an effort to build a "super church" within the framework of the FCCCA and the WCC.

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—PUBLIC AFFAIRS—

Truman Administration Hand-in-Glove with Pope

ROME.—President Truman's Vatican envoy visited the Pope following his much-publicized call on Dictator Franco in Madrid. Ambassador Taylor's only comment on his talk with His Holiness was that it was "very satisfactory." He announced his stay in Italy will be "for some time" and that his wife will join him soon.

It is believed that the American rebuff to Franco Spain, eliminating that totalitarian government from the ERP, was a great disappointment to the Pope. American aid to Italy, however, is playing successfully into the hands of the Roman Catholic hierarchy. All relief provided by the Friendship Train cleared through the Vatican. Protestants who asked for a share for distribution were rudely refused. Official American aid is also Vatican controlled.

Protestants in Italy, who looked to America to help them in their plight, are now convinced that President Truman will continue his concordat with the Pope at least until after the fall elections in the United States in the hope of gaining large Roman Catholic support for his candidacy.

Parochial Schools Banned in Romania

BUCHAREST, Romania.— All parochial schools in Romania will be obliged to close under the terms of Article 28 of the new draft constitution, but the specific date on which they will cease to exist has not yet been officially decided. The constitution declares "no congregation or confession can open or support general educational institutions."

Ecuador Forbids Church Politics

QUITO, Ecuador.—President Carlos Julio Arosemena recently warned the Roman Catholic clergy of Ecuador to remain outside of politics. Quito newspapers published the text of a letter sent by Señor Arosemena to the Archbishop of Quito. The letter charged that clergy was taking part in national politics in violation of an accord signed in 1937 by the Vatican and the Government of Ecuador.

Cities Defy US Supreme Court on "Released Time"

ST. LOUIS, Mo.—Church groups here won the first round of their battle for continuance of released-time religious education in local public schools when the Board of Education voted 11-to-1 to extend the program to the end of the school year in June.

By its action, the board overrode a recommendation by Superintendent of Instruction Philip J. Hickey and its Committee on Instruction. That recommendation was based on the opinion that the released-time program is illegal under the recent Supreme Court ruling banning religious instruction in the public schools of Champaign, Ill.

CHICAGO—Students here will continue to leave school an hour early one day a week to attend religion classes in nearby churches despite the opinion of the state superintendent of public instruction that such a practice violates the U. S. Supreme Court decision.

Legal representatives of the Chicago school board, the Church Federation of Greater Chicago (Protestant) and the Confraternity of Christian Doctrine (Catholic) disagree with this interpretation and plan to continue their present policy.

LOS ANGELES—Released-time religious education programs in California public schools do not fall under the condemnation of the U. S. Supreme Court, according to an opinion given to Dr. C. O. Trillingham, superintendent

of Los Angeles County Schools, by County Counsel Harold Kennedy.

Kennedy said religious instruction in school districts is permissible when pupils leave school rooms to go elsewhere for religious training desired by parents for their children.

Illinois Interprets US Supreme Court Decision

SPRINGFIELD, Ill.—(RNS)—A set of "principles" for conducting religious education in public schools which would virtually ban all released-time programs was outlined here by Vernon L. Nickell, state superintendent of public instruction.

All schools conducting programs in conflict with the "principles" were advised to discontinue them.

The five principles which Nickell laid down follow.

(1) Religious education classes may not to be taught in school buildings during the time school is in session or when the building is being used for school purposes.

(2) A school board may not release pupils from school on condition they attend religious classes.

(3) A school board may not help to provide pupils for religious education classes in any manner or take an active part through its teachers or superintendents in the supervision or provision for classes in religious instruction.

(4) The teaching of factual information of the history and the tenets of religious bodies in the regular curriculum may continue.

(5) School boards probably may continue to grant the temporary use of school buildings for religious meetings and Sunday schools if the boards furnish no funds and are required to pay no expense in connection with the usage.

Carolina to Drop Credits for Bible

COLUMBIA, S. C.—(RNS)—State Superintendent of Education Jesse T. Anderson has announced that after July 1 high school students may not receive credits for courses in Bible.

Anderson said the state board will issue no new teachers' certificates for Bible instruction and will not renew present certificates after expiration.

"If local communities care to plan for courses in Bible in their schools, the matter will be left in their hands," he said.

The practice was never authorized, though about 15 state high schools have been giving credits for Bible courses, D. L. McCormack, state high school inspector, reported.

Truman Stresses Place Of God In Family Life

CHICAGO—(RNS)—National Family Life Week, to be observed May 2-9 by Protestants, Roman Catholics and Jews, has been endorsed by President Truman, it was announced here. The President's endorsement, declaring that the place of God in family life needs to be emphasized more than ever, was contained in a letter addressed to an interfaith committee sponsoring the observance.

"The most perfect economic and social environment conceivable cannot assure a sound home life where the spiritual foundations of the family are weak," Mr. Truman said.

Referring to the National Conference on Family Life, to be held in the White House May 6-8, the President observed that although the churches can use much of the material that will then be developed, their real contribution to the home will come in keeping its spiritual forces vital and vigorous.

"There is greater need today than ever in our history for emphatic emphasis on the place of God in our family life," the Chief Executive declared. "National Family Week would therefore seem providental."

ASSEMBLIES

NAPH Holds 80th Annual Convention

MINNEAPOLIS, Minn.—The eightieth annual convention of the National Association for the Promotion of Holiness was held in the Park Avenue Methodist Church here April 26-30. Splendid audiences gathered for all sessions.

Two prayer periods were held daily under the leadership of Rev. J. Edgar Walter. Speakers at the Bible Study Hour were Dr. G. G. Vallentyne, Rev. W. L. Surbrook, Dr. Roy S. Nicholson, Rev. J. G. Bringdale and Dr. Harry E. Jessop.

Doctrinal teaching was in charge of Bishop Leslie R. Marston, Dr. Peter Wiseman and Dr. C. I Armstrong. Missions conferences heard Dr. Willis R. Hotchkiss, Rev. Paul E. Haines and other missionaries. Evangelistic messages were brought by Rev. H. M. Couchenour, Rev. L. W. Sturk, Dr. Hugh C. Benner and Dr. Paul S. Rees.

Youth conferences were led by Rev. Ernest Keasling and Rev. H. K. Sheets. The Holiness Youth Crusade reported splendid gains. A largely attended Youth Day program was directed by Rev. Paul S. Elliott.

BENEVOLENCE

$3,000,000 Medical Center Is Projected

NASHVILLE, Tenn.—Plans for a $3,000,000 medical center have been announced by the Tennessee Baptist Convention which recently acquired the 100-bed Protestant Hospital here. Protestant Hospital, located on a tenacre tract in the heart of Nashville's educational and hospital area, is the third hospital in Tennessee to be operated by the Baptists. Others are at Memphis and Knoxville.

Mental Rest Home Planned for West

REEDLEY, Calif.—A mental rest home to serve the Mennonite communities on the Pacific coast will soon be erected near here. The West coast committee, in cooperation with the Mennonite Central Committee, is planning to build a thirty-five bed institution which may later be expanded to 100 beds. The rest home will be for patients requiring custodial care only and will include a large farm acreage.

EVANGELISM

Lutheran Church Bodies Plan for Evangelization

CHICAGO—With a goal of one million new members by the end of 1950, eight church bodies participating in the Lutheran Commission on Evangelism have completed preliminary plans for a cooperative concerted effort in evangelism, it was announced here at a meeting of the commission on April 5.

Rev. Carl P. Rasmussen, field director of urban church strategy and of new housing developments for the Division of American Missions of the National Lutheran Council, has accepted appointment as full-time director of the program. He will begin his duties immediately. One of Pastor Rasmussen's first tasks will be to arrange a parish evangelism institute this summer to train some 100 leaders selected from all parts of the country.

In pooling their efforts and resources in a joint program of evangelism, the eight bodies will emphasize "the deepening of the spiritual life of the members, reviving the indifferent establishment of the family altar, and the conducting of preaching and teaching missions." The program is also aimed at "reaching the unchurched and the unsaved in America through community survey and visitation.

Rice Meetings Rouse Oakland

OAKLAND, Calif.—Dr. John R. Rice of Wheaton, Ill., recently closed a successful evangelistic campaign here with some 150 decisions for Christ. Rev. Walter Keeney of Buffalo, N. Y., had charge of the music.

The meetings were held in the Civic Auditorium Theatre. About thirty-five churches cooperated in the campaign. Rev. Rodger Goodman, president of the United Evangelical Churches of Oakland, had charge of local arrangements.

Spiritual Awakening Launched at Chicago

CHICAGO.—The great Moody Church here was the scene of an unusual and significant gathering in April. The spirit of revival permeated every service of the Spiritual Awakening Congress throughout the eight-day period when twelve of the best known spiritual leaders of the U.S.A. and Canada participated, each dealing in his own way with the theme of revival. It was notable that each man emphasized the fact of the brevity of time left to the people of Christ in view of the rapidly developing world situation and probability of Christ's near return.

Thousands of Christians, chiefly from the Greater Chicago area, shared in the blessing and scores of pastors and Christian workers coming from as far as Florida, Mississippi, and the West Coast, were among those attending.

Many of these testified to a genuine revival blessing in their own hearts and returned to their tasks with a new vision of the power and glory of Christ to meet the present crisis in the Church and in the World.

The "Spiritual Awakening" movement is sponsored by Christ for America with offices at Philadelphia, Detroit, and Chicago and the Chicago Meeting was the springboard into more than 100 cities and communities throughout Canada and the U.S.A. The Chicago gathering also launched the beginning of a network of prayer groups being called for throughout the continent and more than 100 persons pledged the formation of a weekly group for prayer in their homes or other convenient places distinctly for the purpose of calling upon God for a mighty world-wide revival. Ten thousand such groups is the aim. A monthly prayer bulletin will be mailed to each leader from the Philadelphia office.

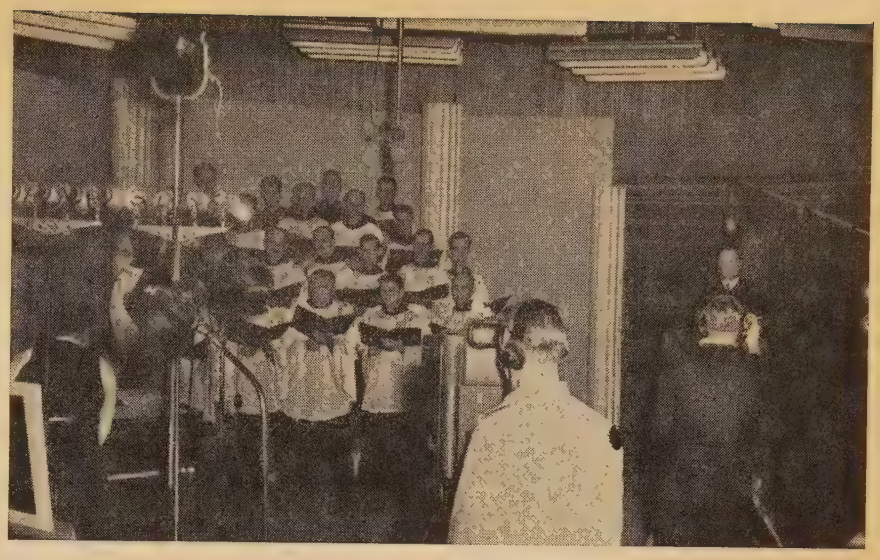
The peak attendance at Chicago was reached on Thursday night when Dr. Charles E. Fuller of the world-wide "Old Fashioned Revival Hour" addressed more than 5,000 people jamming Moody Church to utmost capacity. Other highlights of the week were the messages of Premier Ernest C. Manning of the Province of Alberta, Canada, whose penetrating messages stirred every heart as he impressed upon the congregation the imperative need for complete consecration of every believer in this hour of crisis. U. S. Congressman J. Percy Priest of Tennessee brought the opening message of the rallies and stated as his conviction the fact that the world's ills can only be healed by a revival in the Church of Christ and that the major need of the day is repentance toward God and genuine regeneration of lost men. Dr. Howard W. Ferrin, president of the Providence Bible Institute, in his message closing the Congress pled for a passionate leadership in the Church to meet the passion of Communism which he described as a diabolic religion rather than a political or economic idea.

Foremost of the coming rallies in other cities, will be the series launched in Illinois during late April and May, including Waukegan, La Salle, Decatur, Peoria, and Danville. This series will be led by Dr. John Zoller, widely known through his former Mutual network broadcast. Chelsea Stockwell will be associated with Dr. Zoller in this series. During the Fall twenty western rallies in cities from San Diego to the Canadian Border will be held with an Eastern Series following early in 1949. Premier Manning with Christian lay associates is aiding in the preparation for a Western Canadian series.

RADIO

Lutheran Hour Sets Some New Records

ST LOUIS, Mo.—The Lutheran Hour is believed to be the first "religious-commerical" radio broadcast to be televised. On New Year's Day, the St. Louis Lutheran Hour chorus—E. W. Schroeter, director—presented the musical background and Dr. Walter A. Maier preached the gospel sermon.



STUDIO VIEW, LUTHERAN HOUR TELEVISION BROADCAST
(See news item under "Radio")

The Lutheran Hour is heard each Sunday over the Mutual Broadcasting System.

A new fan mail record has been established by the Lutheran Hour, in the three-week period from March 13 to April 3. More than 100,000 letters were received at St. Louis headquarters of the program during that time.

Dr. Maier described the mail response as "larger than we have ever enjoyed during fifteen years on the air."

EDUCATION

California Christian Day Schools Organize

PASADENA, Calif.—Mr. Mark Fakkema, educational director of the National Association of Christian Schools, met representatives of Christian Day Schools in this area at Trinity Methodist Church, Los Angeles, March 8 and led in the organization of the Association of Christian Schools of Southern California.

A steering committee was named to proceed with plans for the new organization. Mr. A. C. Boerkoel of Ontario was named chairman. Other members of the committee are Dr. Loraine Berry of Los Angeles, Rev. Albert Flory of Long Beach and Rev Thomas Hammers of South Pasadena.

In a meeting at the Fremont Avenue Brethren Church of South Pasadena the following recommendations were adopted: (1) The Purpose and Objectives of the ACSSC will be to assist in establishing Christian schools, promote the cause of Christian education in general, formulate Christian school objectives, propagate a Christian educational philosophy, prepare a Christian school curriculum, and to stipulate Christian educational standards for California Christian schools.

(2) Its Methods of Obtaining These Objectives will be through the organization of Christian schools themselves, the organization of an association for administrators (superintendents and principals), the organization of an association of Christian school teachers, regular Christian teachers' institutes, the development of a local parent-teacher group in each school, speaking engagements, discussion groups, and the publication of pamphlets.

Presbyterians Planning To Build Day Schools

MARPA, Tex.—An Association of Presbyterian Day Schools has been organized in Western Texas Presbytery with Mrs. J. M. Brooks of Falfurrias as president. George West Diehl, chairman of the committee and founder of the movement in that presbytery, presided over the organizational meeting.

California Baptists to Establish Day Schools

LOS ANGELES—(RNS)—Three Southern California Baptist day schools will be added to three similar schools now being operated by the denomination, beginning next September, it was announced here by C. Rowan Lunsford, director of the Los Angeles Baptist City Mission Society.

"The unprecedented action of local Baptist churches in establishing their own elementary schools, "Lunsford said, "is the result of a system of public education which, by law, cannot include a vital, positive Christian influence upon its pupils.

"In spite of the strong religious convictions of many public school officals, the American classroom cannot, under its principle of separation of Church and State, exert the kind of moral and spiritual influence so desperately needed today in preparing our youth for the stress and strain of modern civilization."

Gordon College Holds Traditional Gathering

BOSTON, Mass.—The Annual Founders' Bible and Missionary Conference of Gordon College of Theology and Missions was held April 19-21 at the

(Continued on page 14)

UEA EDITORIAL

MURCH:

Federal Aid to Schools

ENEMIES of the doctrine of separation of Church and State may gain a signal victory unless Protestants and other Americans take prompt and definite action about the pending legislation for Federal aid to education.

Senate Bill 472, granting aid to public, elementary and secondary schools has been approved by the Senate. This Bill has made every possible effort to guarantee "states rights" in the administration of these funds and prohibits Federal intervention but it is weak at crucial points.

Rev. Clyde W. Taylor, NAE's capable and alert representative in the nation's capital, advises us that Senator Taft, one of the sponsors of the Senate Bill, holds that under the rulings of the Supreme Court, none of this money can be used for sectarian, non-public schools. To make sure of this, Senator Donnell of Missouri offered an amendment to the Senate, definitely stating that none of the public's money should be used for private or parochial schools. . This amendment was rejected by the Senate by a large majority since most of the solons believed that Senator Taft's interpretation was adequate. We have reason, however, to believe that it is not. Some of the states, because of existing laws, will be able to take this money and provide textbooks, bus transportation and health services to parochial schools with Federal funds.

This legislation is not as yet on the calendar of the House of Representatives, but it is known as the McCowen Bill, HR 2953. It can still be changed. Write your Congressman, stating that you noted that the Senate has passed Federal Aid Bill, S472, and that when this Bill is brought to the House, you and your constituency insist that a definite provision, such as the suggested Donnell amendment, be included in the Bill by the House to make sure that none of the Federal tax funds be utilized in private and parochial schools for any service whatsoever.

Unless prompt and definite action is taken by Christians with strong convictions in this country, we are apt to see the separation of Church and State broken down by this Federal aid legislation. If further information is needed contact the NAE office in Washington, D. C., 1422 F Street, N. W.

PAINE:

Blaspheming Diana

THE experiences of Paul in establishing the church at Ephesus afford some data worthy of sober thought by all of us who would forward the Gospel of Christ. Paul started with a Spirit-filled nucleus (Acts 19:6). This mean that the work was characterized by an attitude of divine love (Rom. 5:5) and that theirs was a powerful and anointed witness.

The preaching majored on "repentance toward God and faith toward Jesus Christ" (Acts 20:21), and it resulted in severe conviction for sin (Acts 19:17), saving faith, and a revolutionary change of heart and life. Addicts of the magic arts piled and burned their books, valued at some 50,000 silver coins. It was a city-shaking revival.

It was a fearless revival. In that pagan city a clear witness was sounded out against the worship of all idols. "They be no gods which are made with hands." The people knew what was meant, for the business of the idol-makers' guild languished as people found new joy in Christ.

It was a revival which drew persecution. Perhaps it was to this that Paul referred when he said, "If after the manner of men I have fought with the beasts at Ephesus . . ."

It was also a revival marked by a lack of "reviling the gods," "speaking evil of dignities," in short, a lack of ecclesiastical invective. For when the town clerk was dealing with the riot in the theater against the Christians, he could say without being contradicted, "Ye have brought hither these men which are neither robbers of churches nor yet blasphemers of your goddess (Diana)."

Is there not something here for the NAE? Our driving power must be the Spirit-imparted constraining love of Christ; our main drive to exalt the Lord Jesus and to raise a fearless witness against idolatry, apostasy, modernism—all that is anti-Christ. This should and will mean persecution of one kind and another. And in it all, it certainly must be, and is possible to follow Paul's injunction, "And the servant of the Lord must not strive but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24).

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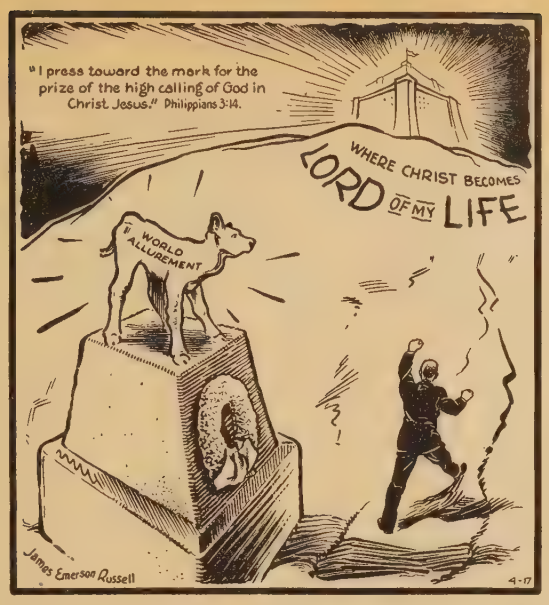

Courtesy Cincinnati Enquirer

Golden City or Golden Calf?

POTPOURRI

Another intellectual has recant-ed. C. E. Joad, University of London philosopher, who once said that "when the mind becomes old and begins to decay, it becomes matted with God-webs," is reported by *Time* to have been driven by war experiences much nearer the Christian position. He says in a recently published book (*Decadence, a Philosophical Inquiry*) that the Christian belief is "less implausible than any other theory of the universe with which I am acquainted." Joad now worships regularly in an Anglican Church. "When war came," he says, "the existence of evil hit me in the face . . . Human progress is possible, but so unlikely. . . . I see now that evil is endemic in man, and that the Christian doctrine of original sin expresses a deep and essential insight into human nature." He calls the Christian faith "a light to live by in an ever-darkening world."

Hanson Baldwin, military ana-lyst for the New York *Herald Tribune*, says Universal Military Training would cost the USA from three to five billion annually. Taking the minimum amount Dr. Donald DuShane of the National Education Association figures that it would—(1) pay one year's tuition and maintenance at college for every boy who would be drafted by UMT, (2) pay all expenses of a three-year postgraduate course for 10,000 selected students, (3) give $300 to every substandard public school in the USA and (4) provide free education for the 3,000,000 children under eighteen who are not now attending school."

The evangelization of Belgium is the goal of United Evangelical Action, a new organization of youthful Protestants in that land. We are in receipt of *Flanders Calling*, their sparkling news bulletin. On May 1 they are expecting 2,000 evangelicals to assemble in Antwerp to celebrate their third annual Bible Day. Two meetings with special messages for Christians will be held in the morning and afternoon. At night a great evangelistic meeting is planned. We urge our readers to remember this European UEA in their prayers.

When Baptist President Harry S. Truman addressed the Friendly Sons of St. Patrick at the Astor Hotel in New York City recently he was wearing (according to the newspaper PM) "a medal of the Virgin Mary tied around his neck by a green ribbon." An official of the Friendly Sons said that the medal was given the president some months ago by the Philadelphia chapter.

In Paris and elsewhere in Europe the so-called exist-entialist philosophy is quite popular these days. It is said that it is beginning to spread among professors and students in some of the "more advanced" American universities. Existentialism is similar to nihilism which has flourished in Europe for many years. Edgar Saltus says: "Nihilism, mother of Bolshevism, came, as her daughter came, from Germany. A simple creed, it held that the happiness of mankind requires the abolition of everything." Nihilists believe n nothing, teach it and promote it with all their hearts. If they are logical they commit suicide. This development is the outcome of World War II and the failure of Christianity to reach and win the masses.

With its special appeal to the pastors of small town and rural churches the new magazine, *The Christian Ministry*, should have a growing circulation. It is edited by John R. Mumaw and published by the Herald Press, Scottdale, Pa. It gives guidance in pastoral work, furnishes information concerning current thought and issues, provides devotional and doctrinal help and in many other ways is an aid to the Christian minister.

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Education

(Continued from page 11)

college and the Clarendon Street Baptist Church.

The sessions began with an address by President T. Leonard Lewis. Other educators participating were President Emeritus Nathan R. Wood, Prof. Edward John Carnell and Prof. Clarence S. Roddy of Eastern Baptist Thelogical Seminary, Philadelphia.

Missionaries who spoke and conducted conferences were Rev. Leland Wang, known throughout the world as "the Moody of China"; Rev. Austin Paul, missionary from Africa; Mrs. Doris Curtis, India; and Rev. Dudley G. Kinsman of the South American Inland Mission. Rev. Clyde W. Taylor, formerly a missionary to South America, now Secretary of Missions for the National Association of Evangelicals, was the closing speaker.

The attendance and spirit were excellent, fully up to the high standards of this traditional Gordon gathering. Many students were led to dedicate their lives to full-time service in various mission fields.

MBI Loses Three Faculty Members

CHICAGO—Moody Bible Institute has recently lost three members of its staff, two of them by death. Mr. A. J. Shartle, a senior member of the field staff, died March 24 in Lakeland, Fla., of pneumonia, and Dr. John H. Cable, a member of the faculty and former dean of Nyack Missionary Training Institute, died of a heart attack on March 30. Former Chaplain Earl C. Stemple, assistant dean of men, has received a call from the Army Force to report April 15 for active service. During the last war Chaplain Stemple, who saw service in England, Belgium, France and Germany, was particularly noted for his service in counseling. His work at the Institute for the past year has been that of counseling with men students.

Powellhurst Holds Annual Conference

PORTLAND, Ore.—The second annual Bible and Missionary Conference under the auspices of Powellhurst College and Bible Institute closed April 18 with splendid interest and attendance. Dr. Carl F. Truex, pastor of the Calvary Baptist Church, Stockton, Calif., was the main speaker.

Powellhurst now has an enrollment of 125 students in its day and evening classes. Rev. David Fast is president.

NNC Enjoying Inspiring Year

NAMPA, Ida.—Chapman Hall, Northwest Nazarene College's new men's dormitory is now accommodating 165 men and the dean's family. This addition to the institution's physical

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equipment could not be built today for $300,000.

Dr. Paul S. Rees of Minneapolis was recently heard at NNC's annual Miller Lectures. Other campus visitors were Dr. Hugh C. Benner, Rev. Jarrette E. Aycock, Rev. Prescott Beals and Rev. Charles Peterson bringing splendid spiritual messages. The college is enjoying its greatest season of prosperity.

MISSIONS

Quito Asks First EFMA Bookstore

CHICAGO.—Evangelical missionary leaders in Quito, Ecuador have invited EFMA's Committee for Evangelical Missionary Literature to open its first Latin American book store there. All Evangelicals in Quito have pledged their support to the enterprise. The invitation has been accepted.

This central bookstore will require a Spanish literature expert. As soon as the necessary personnel and finances are available the project will be set up.

Institute of Missionary Literature at Wheaton

WHEATON, Ill.—Missionaries home on furlough, missionary candidates, and missionary executives, and all those interested in evangelical missionary literature are invited to spend two weeks at Wheaton College for the first Institute on Missionary Literature to be held in conjunction with the intersession June 15-25. Those attending the Institute may live in the new college dormitory for this period of time. Room and board will only cost $30.00 There will be no tuition charge for missionaries and Christian workers.

The Institute is to be led by Dr. Sidney Correll, editor of the *Missionary Digest*, and chairman of the Committee on Evangelical Missionary Literature. Rev. Clyde Taylor, executive secretary of the Evangelical Foreign Missions Association, will teach "The Theory of Missions" which will be an analysis of the world-wide missionary literature program. Dr. Charles Allen Clark, missionary to Korea from 1902-1946, and a noted authority on missionary literature will teach a most important subject dealing with the methods and technique of selling and distributing missionary literature. Rev. Henry Wagoner, chairman of the Spanish Evangelical Literature Review Committee will conduct a survey of Spanish evangelical literature. This course is an evaluation of existing literature in Spanish.

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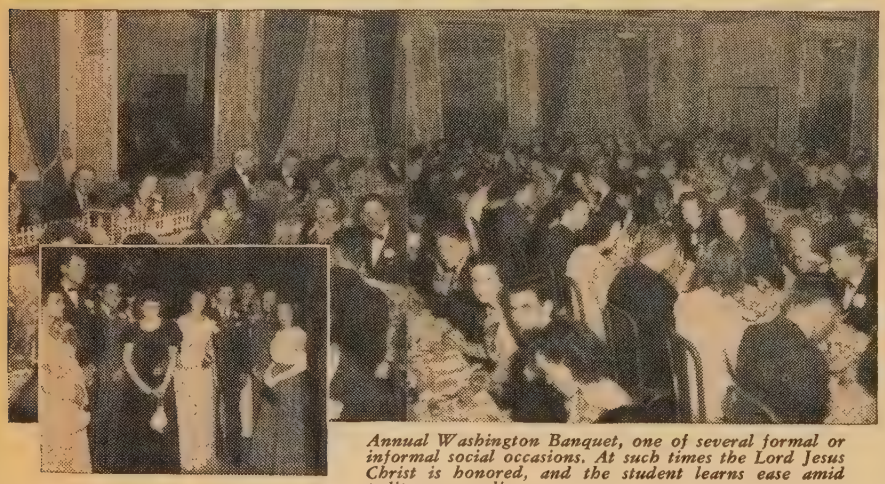

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New York World Vision Conference Is Successful

NEW YORK.—The Twelfth Annual World Vision Conference of Calvary Baptist Church brought many evangelicals together for twelve days beginning the Wednesday following Easter. The program this year included a daily morning Bible study and prayer period for missionaries, conducted by Dr. Samuel M. Zwemer. Mr. and Mrs. Howard M. Skinner of the Maranatha Bible Conference directed the music. In addition to the fifty-four participating missionary organizations, other speakers included Dr. Oswald J. Smith, Dr. Harold J. Ockenga, Dr. Norton Sterret, and Chinese Evangelist Leland Wang. Sessions were conducted morning, afternoon and night for the entire period. Every conceivable method was employed in presenting missions such as forums, lectures, reports, pictures, pageants, music and radio. One of the forums was conducted by means of two-way short wave radio with the church's own missionaries and staff members of HCJB in Quito, Ecuador. All participating organizations maintained booths in the spacious and attractive Exhibition Hall which is housed in the Will H. Houghton Memorial Auditorium of the Church.

The World Vision Conference was started twelve years ago as a project to stir up missionary interests among Calvary Church's own membership. There is no question as to its achievements as the church's missionary budget rose from $6,000 to the present $45.000. Other churches in the metropolitan area have been encouraged to set up their own missionary conference, with the result that they too have reaped untold benefit for mission fields.

Dr. William Ward Ayer is the pastor of Calvary church and Rev. H. Clay Mitchell, assistant pastor, director of the Conference.

RGA Doubles Its Program in Year

CHICAGO.—The Russian Gospel Association doubled its activities in 1947, the fourteenth year of its history. During the past year RGA supported over ninety missionaries and two Bible Institutes. The Gospel of Christ was preached to multiplied thousands in almost every continent in the world in Russian, Hebrew, Ukrainian and Polish languges as well as English.

Final plans were concluded for a new Polish Bible Institute in Warsaw, with its first term beginning early in February this year. A second Bible School

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in Toronto, Canada is now in its sixth year and a third Bible School in Rosario, Argentina, is now in its fifth year.

During the past year an airplane was purchased for use by Allen Franz, missionary in Alaska. Meanwhile in Quito, Ecuador over radio station HCJB, RGA missionaries give several weekly radio programs in Slavic languages. Besides the evangelistic activities of the Russian Gospel Association, an ever-enlarging work is being done for needy families in Europe.

Southern Baptists Plan Foreign Mission Advance

RICHMOND, Va.—(BP)—The Foreign Mission Board of the Southern Baptist Convention, meeting in semi-annual full session, has endorsed a program of its executive secretary for a goal of 1,750 missionaries and an annual budget of $10,000,000. The board now has 663 active missionaries and a $40,000,000 budget. Thirty-three new missionaries were appointed.

Dr. M. Theron Rankin, the executive secretary, called upon the forty-two members of the board from the twenty states of the convention area to enlist all 6,000,000 members of the convention's 26,000 cooperating churches in an "aggressive program for world redemption through Christ."

Dr. E. R. Routh, editor of the board's monthly publication. *The Commission,* since May 1943, was given special recognition in view of his retirement on May 15. Under his management, the magazine has grown in circulation from 48,000 to 101,000. Dr. Frank K. Means, secretary for missionary education and promotion, was elected acting editor-in-chief until Dr. Routh's permanent successor can be named.

The board heard reports that Southern Bapitst churches gave $111,000 for relief through the Foreign Mission Board the first three months of 1948.

—CHAPLAINCY—

Five Hundred New Chaplaincies Open

WASHINGTON, D. C.—Bishop Hubert T. Spence, chairman of the NAE commission on government chaplaincies, has announced that there are soon to be about 500 new openings for full-time chaplains in the army and navy.

Denominations officially affiliated with the NAE have been assigned quotas and Dr. Spence is ready to receive applications from ministers who can meet the government's requirements.

Among the requirements are (1) at least four years' experience in the ministry, (2) must hold the B.A. and B.D. degrees or their equivalent from an approved college, university or theological institution, (3) good standing in the denomination represented, (4) veteran who can quilify under the Veteran's Preference Act of 1944, (5) a veteran who can qualify under the the USA for at least ten years, (6) not less than 21 or more than 35 years of age, etc.

Full information may be obtained from Dr. Spence by addressing him 3833 Seventeenth Place, N. E., Washington 18, D. C.

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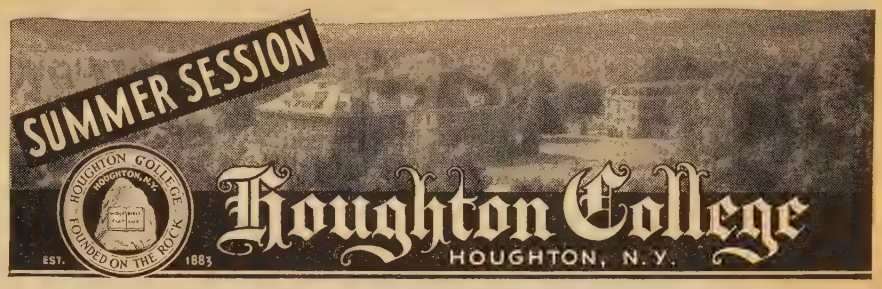

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Pledge Fight Against Abolishing Chaplains

WASHINGTON, D. C.—(RNS)—Press stories to the effect that the Supreme Court decision banning religious instruction in the public schools of Champaign, Ill., might result in abolition of the chaplains corps have aroused the Army and Navy Chaplain Association here.

"The Chaplains Association," a statement by the Rev. Robert J. White, president, declared, "will meet any such challenge in any Congressional hearing or in any court litigation anywhere in the United States.

"The chaplains will combat any attempts by atheists, or Communist fellow-travelers who seek to exile God and deprive the fighting men of America of the strength and consolation of Divine religion."

—DENOMINATIONS—

Swedish Baptists in Sixty-ninth Meeting

MUSKEGON, Mich.—The sixty-ninth annual meeting of the Baptist General Conference of America (Swedish) will be held June 22-27 on the Maranatha Bible Conference Grounds near here. The theme will be "Adorning the Doctrine of God" (Titus 2:10).

Among the speakers and conference leaders will be Rev. A. C. Conrad, Rev. Herbert Freeman, Rev. John Wilcox, Rev. Harold Chrisman, Rev. C. L. Wessman, Rev. Dale Jessup, Rev. Dury Miller, Dr. A. T. Pearson, Rev. Kenneth Piercy, Rev. William C. Tapper, Rev. C. R. Lundgren and Rev. John G. Johnson.

There will be business meetings of the Conference Board of Trustees, the Board of Home Missions, the Board of Foreign Missions, the Board of Education, the Board of Women's Work, the Board of Bible School and Young People's Work, the Historical Society and other denominational agencies.

Rader Tabernacle Is Purchased by UFC

LOS ANGELES, Calif.—The great Paul Rader Tabernacle (lately known as Calvary Temple) has been purchased by the United Fundamentalist Church, Inc., Dr. LeRoy Kopp, pres.

Among the activities which will be carried on in this centrally-located property at 123 N. Lake Street, will be the United Fundamentalist Bible Institute which will open in September.

The United Fundamentalist Church, Inc., was one of the first denominations to affiliate with the National Association of Evangelicals. It is nine years old and rapidly growing in the Southwest.

Evangelical Lutheran Church Gains Members

MINNEAPOLIS, Minn.—(RNS)—Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church, reported here that membership in the body has grown to 700,650 with the addition of 87,000 the past two years.

He also reported that the ELC, through Lutheran World Action, contributed more than $1,800,000 for

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hurch rehabiliation and material aid n Europe during the past year.

Speaking to pastors of the Southern Minnesota district of the Church, he pleaded for active participation of the laity in the Church's program and urged that pastors from rural districts inaugurate strong programs.

Alabamans Protesting Methodist Liberalism

BIRMINGHAM, Ala.—The North Alabama Conference of the Methodist Church has memorialized the General Conference of the denomination concerning "liberalism" in official study books for ministerial training.

The memorial reads: "We deplore the introduction of all books into our courses of study which either by direct statement or by implication attack or seek to undermine the sound interpretation of God's word. Particularly we refer to the efforts to cast doubt upon the virgin birth of Jesus as clearly taught in the Gospels; his essential Deity; has resurrection from the dead; his exaltation and reign in glory; and his promised return to 'judge the world in righteousness.' All these thing are clearly proclaimed as verities in the Holy Bible, and are of the very fundamentals of our Methodist faith. We, as ministers and laymen of the North Alabama Conference of the Methodist Church, do solemnly protest against prescribing for the study of Methodist preachers books which are at war with accepted and historic Methodist doctrines as set forth in our *Articles of Religion* and other Methodist interpretations of the Bible. We respectfully and urgently petition our General Conference of 1948 to take appropriate and vigorous action to reaffirm our faith in the Methodist doctrines, and bring to an end the use of books in our Courses of Study which seek to substitute 'erroneous and strange doctrines, contrary to the teachings of God's Word.'"

May Change Leaders At GARB Convention

CHICAGO.—Members of the Council of Fourteen of the General Association of Regular Baptist Churches may not succeed themselves beyond the second term, if a Constitutional amendment proposed by the Council is approved by the annual meeting at Grand Rapids in May.

The proposed amendment would limit tenure on the Council to two consecutive terms of two years each, after

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which a year would have to elapse before a two term member would again become eligible for election.

In the meantime, two Council members who have served continuously since 1938 have stated that they will not accept nomination. They are Rev. Robert T. Ketcham, of the Walnut Street Baptist Church, Waterloo, Iowa, and Rev. R. F. Hamilton of Philadelphia, Pennsylvania.

Two other men have served continuously on the Council since it was constituted in 1938. They are Rev. David Otis Fuller, of the Wealthy Street Baptist Church, Grand Rapids, and Rev. J. Irving Reese, director of the Fellowship of Baptists for Home Missions.

The annual meeting of the GARB will be held in Grand Rapids May 17-20.

Baptists Planning Service for 30,000

MEMPHIS, Tenn.—(RNS)—A giant evangelistic service in Crump Stadium will be the climactic hour of the annual session of the Southern Baptist Convention here May 19-23.

Dr. C. E. Matthews, superintendent of Evangelism for the Southern Baptist Home Mission Board, announced that a congregation of 30,000 people is expected for the service on Sunday afternoon, concluding day of the denomination's five-day meet.

Evangelist for the service will be Dr. Robert G. Lee, pastor of the Bellevue Baptist church of Memphis. A strong appeal for the conversion of unsaved persons will be made at the close of Dr. Lee's message.

Dr. Matthews expressed hope that the Convention sessions, climaxed with the evangelistic appeal, "will be the spark to set off a spiritual awakening among Baptist people throughout the land."

The evangelistic service will be preceded by a widespread visitation program throughout Shelby County. Memphis Baptists will promote the visitation program, going out from all local churches in organized groups for three successive Saturdays prior to May 23.

PERSONALIA

Earle Matteson, youth director of the Minnesota Baptist Convention, has assumed his new duties as minister of music and youth director of First Baptist Church, Tuscon, Ariz.

Herbert Hazzard, former associate of the Christian Youth Center, St. Paul, Minn., has accepted the position of youth director of the Minnesota Baptist Convention with headquarters in Minneapolis.

Martin Erikson, editor of the Baptist *Standard* and Dr. K. J. Karlson, dean of Bethel Theological Seminary in St. Paul, will sail May 21 as fraternal delegates to the centennial convention of Baptists in Sweden.

J. N. Byler, relief director for the Mennonite Central Committee, is on a trip through the Far East in the interests of his work. En route home he

North Central District Conference of A.S.S.U. Missionaries at Columbus, Ohio. At right, l. to r., retired Missionaries Rankin and Weaver, with retiring District Superintendent Kerhli. These veterans have given a total of 147 years' service to the work.

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AFTER a life-time of service, a retired Union missionary writes that, in the State of New Mexico alone, he was used in planting some 330 Sunday Schools on the plains, in the mountains, in mining camps and in lumber camps.

On one occasion in the Pecos Valley he noted an abandoned Mexican church building. Finding a Mexican as an interpreter, the two men located sixteen Mexican protestants nearby. After renovating the old building they organized a Sunday School of fourteen members, representing various denominations. "That was nearly thirty years ago," he continues, "and the good work is still going on. The church organization has been revived, and more recently the building has been nicely decorated and repaired." He says: "We once gave a Spanish New Testament to a bright young Mexican lad. He read and re-read it, became a Christian, joined an American church, and was Secretary of the Sunday School. Having a passion for souls, he organized an afternoon Sunday School in his own home, and later a weekly prayer meeting. Today an active Mexican church is the outcome of the giving of that Spanish Testament.

"The Gospel seed sown among these appreciative Mexican people," he declares, "fell on good ground, and we now have a dozen Mexican protestant Churches and Sunday Schools in the Pecos Valley area. These people rejoice with gratitude that the Truth has broken in upon them and brought joy, comfort and peace." A young man has recently been commissioned for service as a new missionary in New Mexico.

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Samuel Floyd Pannabecker recently became the second president of the Mennonite Biblical Seminary in Chicago succeeding the late Dr. A. Warkentin. Dr. Pannabecker was formerly a missionary in China.

Kathleen Mallory, for thirty-six years executive secretary of the Southern Baptist Women's Missionary Union, has announced her retirement at the Memphis convention in May.

Ernest E. Marks, associate general secretary of the International Society of Christian Endeavor, has resigned. He was formerly president of the Michigan C. E. Union.

Achille Deodate, Waldensian Church leader, is here from Italy and is making a speaking tour under the auspices of the American Waldensian Aid Society. Last year Pastor Deodato represented his church at the Assemblies of the Presbyterian Church in Scotland and England.

Harry A. Ironside recently celebrated his eighteenth anniversary as pastor of the great Moody Church in Chicago.

Reynold Weinbrenner, for seven years editor of *The Mennonite*, official publication of the General Conference of the Mennonite Church of North America, has resigned.

James W. Montgomery, one of the founders of *The Protestant Voice*, and at present vice president of its publishing company, is returning to the evangelistic field.

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Paul G. Empie has been elected executive director of the National Lutheran Council succeeding the late Dr. Ralph H. Long.

D. J. Davies is returning to "the States" after ten months of evangelism and Bible conference work in England and Wales. For the present he will make his headquarters at 3323 Longshore Ave., Philadelphia 24, Pa.

O. E. Sanden has accepted the position of acting dean of the Northwest College of Liberal Arts. He begins his work immediately. Dr. Sanden brings to Northwestern a background of many years in the field of Christian and secular education. He began his studies with a scholarship to Tulane University and followed with years at the Bible Institute of Los Angeles; North Park College, Chicago; Louisiana State University, Baton Rouge; Columbia Theological Seminary; Yale University, and Austin Theological Seminary, Austin, Texas. He has been honored by membership in Phi Beta Kappa, the Texas Academy of Science, the American Association for the Advancement of Science and several other distinguished scientific and literary organizations.

* * * *

Readers Say—

(Continued from page 2)

often said that we fear it *will become* a super-church.

The avowed intention of its "liberal" leaders repeatedly expressed is to create "one church for one world." These men see the "ecumenical church" as mere institutional integration. The present WCC is probably not the ultimate world super-church, but it is the means through which many believe it will be realized. Dr. Henri Clavier, French Protestant leader, in *Le Christianisme au XX Siecle* (March 14, 1946), expressed the view held by many Europeans that "in August, 1948, a supreme Council of the Churches will be established, definitely with its parliament and its government: *this Council will exercise over each church a recognized authority,* though each will retain a real independence and autonomy." This is the first step. Evangelicals hold this development to be as sinister as that which led to the establishment of the Church of Rome.

Already the wheels are being set in motion toward this end. Functional organizations in the world-wide fields of education and missions are now being integrated with the WCC. These organizations may well turn over their functional authorities to the WCC to be exercised by the WCC as an ecumenical church. It will be remembered that the *Christian Century* (June 26, 1946) proposed this same approach to the problem of corporate unity for the Federal Council of Churches of Christ in America.]

Dr. Laurin Replies

To the Editor:

I should like to comment on Reader Allan G. Snider's zeal in standing up for his convictions expressed in your issue of April 1, commenting on my article "Reliving Christianity" printed under date of March 1. Such zeal

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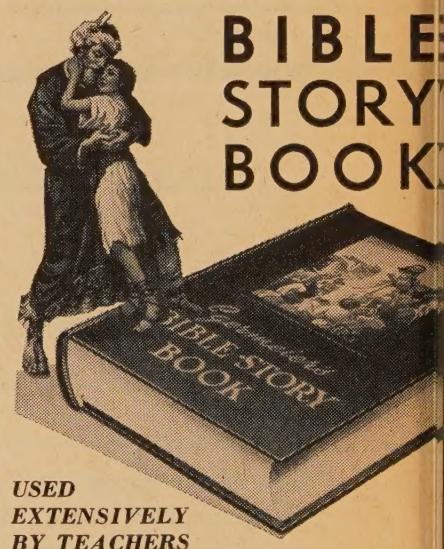

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ould be with knowledge and also th grace. I feel my brother's letter is without knowledge of what I id, as he was not writing to the issue ised in my article.

I dealt with individual cases on the aling question and stated that there e only four such cases after we leave e Book of Acts. I did not claim that ere were no other references and atements about healing, such as is ue of the one in the fifth chapter of mes which he cited. I was talking erely of individual cases on the heal- g question which dealt in terms of rsons who had asked for healing and ere not involved in the discussion of inciples. These four cases indicate ur different ways in which the prob- m of healing was dealt with. In e case the individual was given grace bear his infirmities; in another case e individual was healed in answer to ayer; in another case the individual as not healed in spite of his prayers; d in the fourth case the individual as told to use medicinal help.

I also am afraid that the reply of my other was without grace for it im- ied that I was dishonest and an ex- sitional opportunist, stating that I as "preaching absolute unbelief of e power of God in working miracles d healing." This is certainly not true om my article nor is it true from y own convictions for I believe it is ssible for people to be healed in re- onse to prayer. My contention in the ticle under question is that the ulti- ate reason for the power of God to- y is not to establish the faith but ther to extend the faith. I claim at there is as much reason for the wer of God on supernatural manifes- tions today as there ever was. I aim however, that there is a dif- rence in the purpose of that power. continue to affirm my faith in a vine and supernatural manifestation Christianity today. But the burden my article was for a rebirth of per- nal Christianity replete with the wer of God as against a spectacular ristianity reproducing evidential onders and miracles for the purpose providing credentials for our faith. ost people I find would rather be ectacular than spiritual. In spite of y brother's attitude there is still oof that there are four different ays in which the healing question as dealt with in the epistles. Let us honest enough to face the facts.

ROY L. LAURIN

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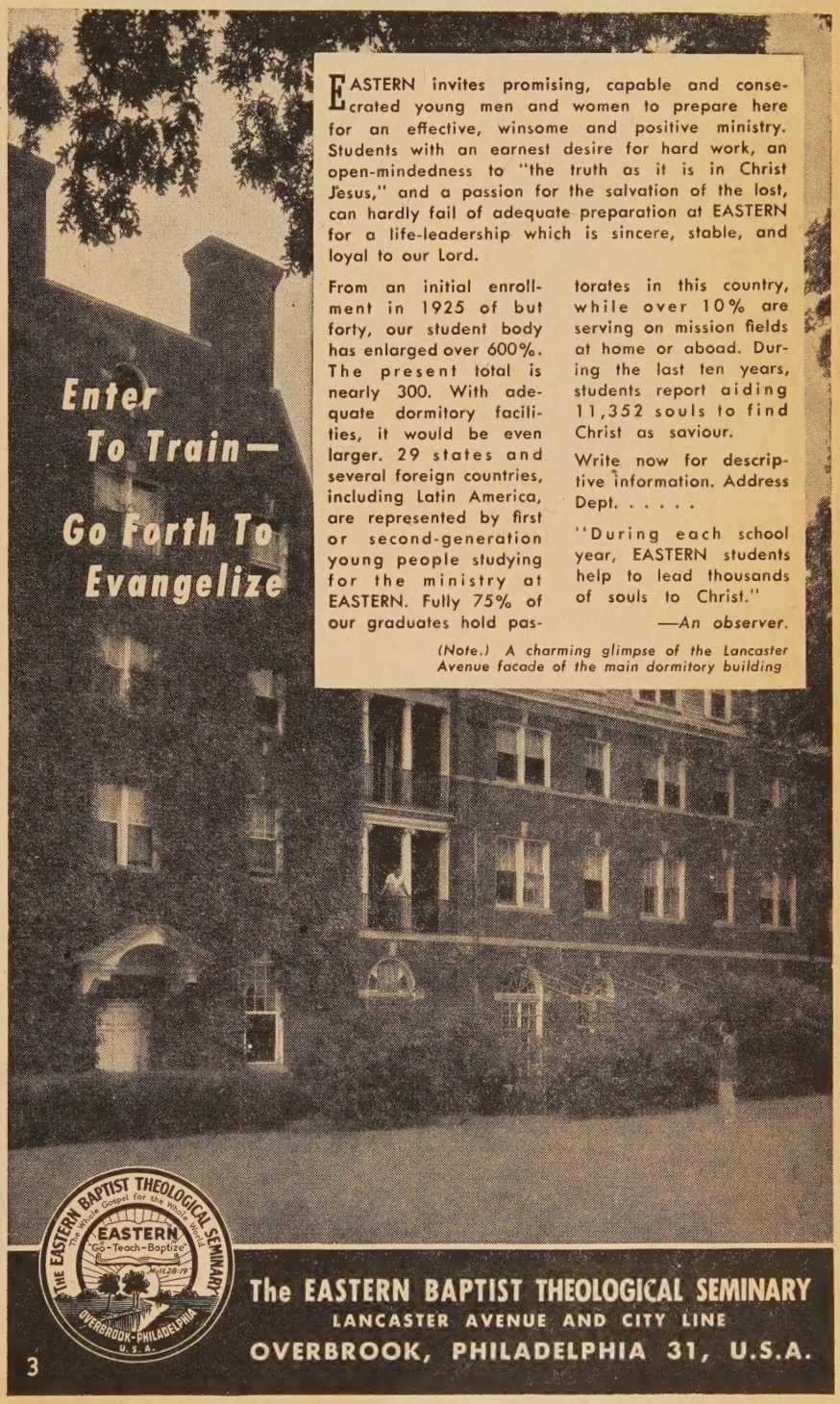

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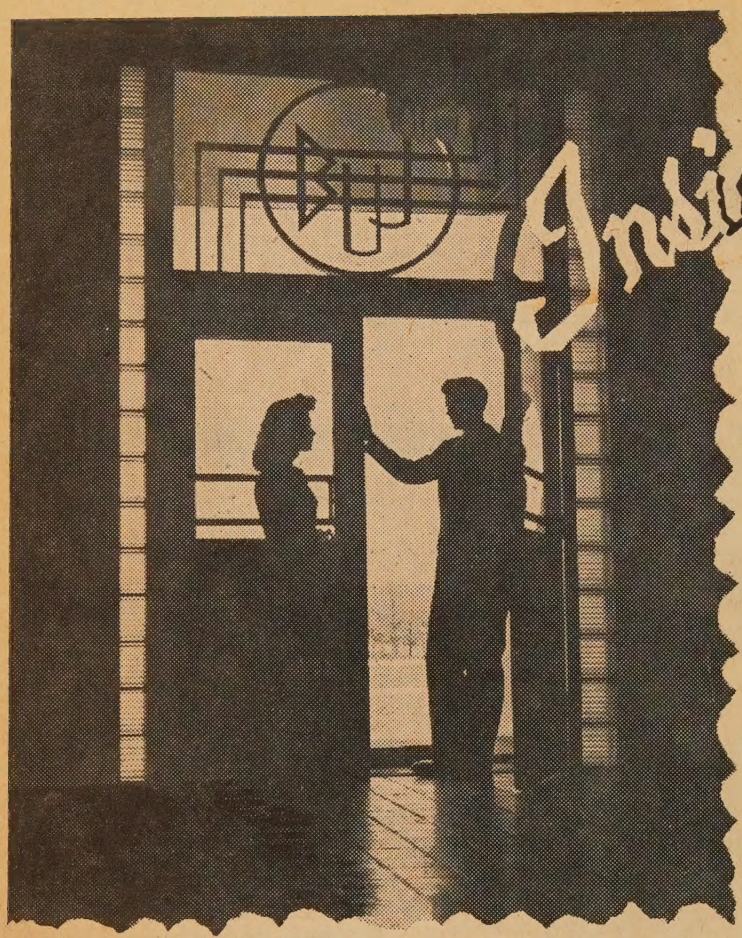

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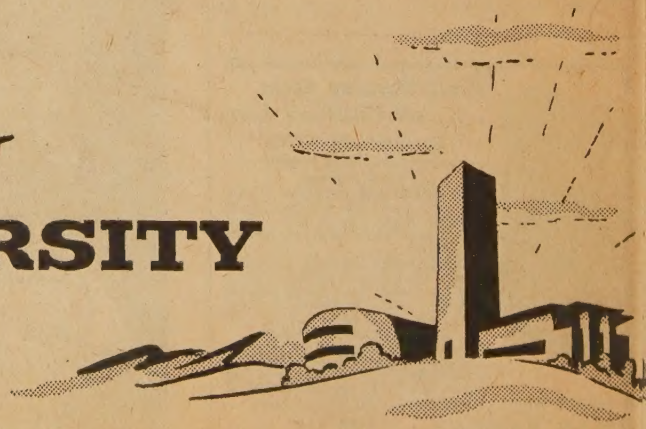
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